

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2017**

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**GENERAL SUBJECT:  
THE CRUCIAL REVELATION OF LIFE IN THE SCRIPTURES**

Message Four

**Two Aspects of Drinking**

Scripture Reading: Exo. 15:22-25; 17:6; Num. 20:8

**I. We may drink the bitter waters made sweet by the resurrected Christ—  
Exo. 15:22-25:**

- A. The children of Israel went three days in the wilderness and found no water; then they came to Marah, whose name means “bitterness,” because the waters of Marah were bitter and were not good for drinking—vv. 22-23.
- B. The third day may be considered as the day of resurrection because the Lord Jesus was raised on the third day (1 Cor. 15:4); we may say that the tree is the resurrected Christ because this tree was cast into the waters of Marah after the children of Israel had traveled three days in the wilderness:
  1. If we would put the resurrected Christ into our bitterness, allowing the resurrected Christ to come into our situation, the bitter waters will become the sweet waters—Exo. 15:25.
  2. If we have the resurrected Christ in our situation, our situation will be so sweet with the living water; then we will have a statute that we would never murmur, complain, or fight with one another.
- C. In response to Moses’ cry, the Lord showed him a tree; when Moses cast the tree into the bitter waters, the waters became sweet—v. 25:
  1. In addition to signifying the resurrected Christ, the tree also signifies the cross of Christ, the crucified Christ, according to 1 Peter 2:24—“who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.”
  2. The tree of life signifies the crucified (implied in the tree as a piece of wood—v. 24) and resurrected (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast into the bitter waters was the crucified and resurrected Christ as the tree of life.
  3. When we cry out to the Lord in prayer, He shows us a vision of the crucified Christ; we need to see a vision of the cross; seeing this vision, we apply the cross of Christ to our situation, and immediately, the bitter waters become sweet.
  4. The tree that healed the bitter waters was the cross of Christ, the healing cross; just as Moses saw a vision of a tree and cast the tree into the bitter waters, we need to see a vision of the crucified Christ and apply the cross of Christ to our bitter situations.

5. The experience of Christ's death in the realm of resurrection (Phil. 3:10) will cause our bitter situations to become sweet.

**II. Christ as the living, spiritual rock was smitten by the authority of God's law so that the water of life in resurrection could flow out of Him and into His redeemed people for them to drink—Exo. 17:6; 1 Cor. 10:4:**

- A. The rock is a type of Christ, Moses signifies the law, the rod represents the power and authority of the law, the smiting of the rock by the rod signifies that Christ was smitten by the authority of God's law, and the water flowing out of the smitten rock typifies the Spirit—Exo. 17:6; John 7:37-39; 19:34.
- B. The living water is the water of life in resurrection, the all-inclusive life-giving Spirit as the ultimate issue of the Triune God—1 Cor. 15:45b:
  1. Resurrection denotes something that has been put to death and is alive again; resurrection also denotes life that springs forth from something that has passed through death—John 11:25; Acts 2:24; Rev. 1:18.
  2. Because the water of life is in resurrection, it is victorious and transcends every negative thing—Eph. 1:19-22; 2:5-6.
  3. When we drink the water of life in resurrection, we become persons in resurrection and of resurrection—1 Cor. 10:4; 2 Cor. 1:9; 4:14.
  4. The flowing of the water of life in resurrection is for the building up of the Body of Christ and the preparation of the bride of Christ, both of which will consummate in the New Jerusalem—1 Cor. 12:13; Rev. 19:7; 21:2, 9-10.
- C. As believers in Christ, we need to drink and flow the water of life in resurrection—7:17; John 4:10, 14; 7:37-39; cf. Prov. 11:25:
  1. To drink of the water of life in resurrection, we need to be positioned to drink (1 Cor. 12:13), to be thirsty (John 7:37; Rev. 21:6), to come to the Lord (John 7:37; Rev. 22:17), to ask of the Lord (John 4:10), to speak to the rock (Num. 20:8), to believe in the Lord (John 7:38), and to call on the name of the Lord (Isa. 12:3-4; Acts 2:21).
  2. We need to be identified with the smitten Christ; when we identify ourselves with the smitten Christ, the divine life as the living water flows out of us—Exo. 17:6; John 7:38; S. S. 2:8-9, 14; Phil. 3:10; Heb. 12:2.
- D. To receive the living water from the crucified Christ, we need only to “take the rod” and “speak to the rock”—Num. 20:8:
  1. According to Paul's word in 1 Corinthians 10:4, this rock was a spiritual rock that followed God's people in their journey through the wilderness; this following rock is the resurrected Christ as the life-giving Spirit (15:45b), who is always with the church to supply His believers with the water of life.
  2. To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and to our situation.
  3. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given—cf. John 4:10.
  4. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life—Phil. 1:19.